

# The Hindu Organ

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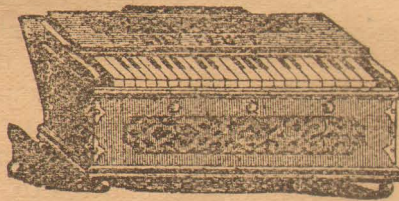
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THE MANAGER



## NOTICE.

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P. CARTHIGASAPILLAI  
(Manager, Hindu Organ)

Jaffna, 14th March 1900.



## THE HINDU ORGAN.

JAFFNA, WEDNESDAY MARCH 21, 1900

### \*The Jaffna Catholic Guardian AND THE TAMIL "SANGAM."

In commenting on the opposition of the Missionaries of the North to the introduction of a conscience-clause into the Grant-in-aid code, we omitted to exclude a section of them—the Roman Catholic Missionaries, who, we learn from our contemporary, strictly enforce such a rule in their schools and colleges. This non-exclusion amounted in his eyes to the "expression of an unmitigated falsehood" &c. One would expect that a journalist who resorted to such violent language without adequate cause, would himself be scrupulously exact in his utterances, especially after the adverse criticism he had thought fit to pass on our words. Has our contemporary been so exact, or correct? In speaking of "the Tamil Sangam at Vannarponnai and its claims", our contemporary states that the Tamil Sangam is a small self-constituted body which aims neither at the "preservation of the purity of the Tamil language" nor "the promotion of Tamil literature" as did the Madura Sangam of old. We do not certainly institute a comparison between the historic Sangam of Madura and the Jaffna Sangam which is in its infancy. But where and how did our contemporary learn that the preservation of the purity of the Tamil language and the promotion of Tamil literature are not among the objects of the newly established Sangam? If we wish to know why the Oblate Fathers established the St. Patrick's College, are we to go for information to the Saivite associations and societies of Vannarponnai, or to the idle gossips of the Town? Certainly not. We must either seek the desired information at the hands of the Rev. Fathers themselves, or make reference to the declared objects and reasons of the Society as printed and published by them. So, if our contemporary

earnestly and sincerely wished to ascertain the objects of the Sangam, he ought to have sought for information from the members of the Sangam itself, the president of the first annual meeting of which was no less a scholar than Mr. C. W. Kathiravelupillai, late of the Ceylon Civil Service, or made reference to the reports of the operations of the Sangam. Several days before the article in the "Guardian" appeared, the Tamil Sangam presented an address to the Director of Public Instruction, to which the Editor himself makes reference, and wherein the objects of the Sangam were stated in explicit terms. We quote as follows from that address, which was printed:—

The object of the Sangam is as follows:—(1) to revive the old classical and scientific Tamil literature and to print and publish portions of it for the benefit of the Tamil lands (2) to publish cheap Tamil translations of useful scientific works in English and other languages with a view of placing them within easy reach of the average Tamil student and adapting them for the requirements of Higher Education in Tamil. (3) to encourage the editing and publishing of Tamil works suited to the present times (4) to systematize and to bring to a footing of dignity the learning of Tamil and (5) to concentrate and centralize the talents and energies of the Tamil scholars scattered throughout the Tamil land with the object of creating a union and brotherhood among them.

Our contemporary further contends that the Sangam "is at best an examining board which assumes to itself the right of granting certificates of competency to young men of the Sivite persuasion, pursuing a course of studies in Tamil, which it prescribes". Where did our contemporary gather this information? The past operations of the Sangam and its declared policy do not support the contention of our contemporary. In the printed address presented to Mr. Burrows already referred to, the Sangam states in the most explicit terms that it is "purely a literary and undenominational institution." The Government Agent of the Province, who was present at the reception given to Mr. Burrows, and who must have taken care to acquaint himself with the objects and policy of the Sangam, admitted its undenominational character. Still our contemporary has the temerity to tell his readers that the Sangam assumes to itself the right of granting certificates to young men of the Sivite persuasion. After making this unfounded statement, the Editor concludes that the Sangam must be regarded as sectional and sectarian. So far from the Sangam being sectional and sectarian, it counts among its supporters and well-wishers, well-known and distinguished Christians. Christians as well as Hindus have been called upon to address its meetings, and the former have avowed their full sympathy with the movement. The chairman of the first annual meeting of the Sangam was a Christian who enjoys the confidence of the Government and the public, and the Tamil Editor of the Morning Star who is well conversant with the Tamil language and literature has commended the objects and aims of the Sangam. In the face of such overwhelming Christian support, any attempt made to discredit the movement is bound to fail. True that Catholics have not joined it or attended its meetings, but Catholics are not the only body of Christians. Catholics even object to their boys receiving instruction in the Royal College where, they know, a strict neutrality is maintained in matters relating to religion. Catholic clergy do not relish the idea of Catholics joining even such an institution as the Jaffna Public Library, lest, as they say, their minds be poisoned by non-Catholic or anti-Catholic publications. The reluctance of Catholic gentlemen to join or support a public movement cannot be, therefore, always attributed to any suspicion or belief on their part that it is sectional

or sectarian. However that might be, it is to be presumed that the Editor of the Guardian wrote in ignorance of the aims and objects of the Sangam, and we hope that he will embrace the first opportunity of rectifying the errors into which he has inadvertently fallen, evidently under a misapprehension.

The responsible editor of the Guardian is a Tamil gentleman. We feel sure that as a Tamil, he will do all in his power to foster Tamil learning. If from conscientious scruples he cannot join the Sangam, it behoves him not to use his pen to discredit the movement, unless it jeopardizes the interests of Catholics. The concessions which the Sangam, whether denominational or undenominational, seeks to obtain from Government do not at all affect our contemporary's co-religionists. The Sangam does not request the Government to make the passing of the Sangam's examinations compulsory on all those who wish to become teachers in Aided schools or to qualify themselves for the office of Notary Public. The members of the "Sangam" simply request the Director to recognize their examinations and certificates. Scrupulous Christians are not bound to stand the examinations instituted by the Sangam. They may secure teacherships and nominations as apprentices for the office of Notary by the existing channels. The "Sangam" even if taken as a denominational institution (sectarian it can never be) embraces the religion of the vast majority of the Tamil speaking population of Ceylon, and if its examinations are recognized by Government, such recognition will ensure the promotion of Tamil learning, not to speak of the fact that Government will be relieved of much of its examining work. If the Roman Catholic Missionaries constitute themselves into an examining body on certain subjects in the French or Latin language, and ask the Government to recognize their examinations, will the Hindus be affected by it, unless the Hindus are compelled to stand such examinations as affording a passport to office or for other purposes?

The argument that the Sangam is a self-constituted body cannot hold water. Most of the missionary bodies and colleges in the Island are self-constituted. We fail to see the object of our contemporary in catching at straws to discredit a movement, which is sure to promote Tamil learning without in any manner encroaching upon his own rights. Even if he is minded to oppose the movement, we hope he will not be a party to the misrepresentation of its aims and objects.

If our contemporary cannot make up his mind to fall in with the aims of the Sangam as at present worked or conducted, let him enunciate the policy which, in his opinion, it ought to pursue. If the objection is to the study of some of the existing works in Tamil on religious grounds, efforts must be made for the editing and publishing of books which are in his opinion unobjectionable. For that purpose, Colleges or Sangams must be started and conducted by Christian bodies, and standard books written by Christian Tamils. As the number of Tamil scholars among Christians is limited, to ensure the production of such books a Sangam must be started, in the first instance, for the training of Tamil Christian students. Otherwise, Tamil learning which has already fallen into partial decay, will ere long suffer complete decay. There is no use of pursuing a dog-in-the-manger policy. Just as Christian sentiments pervade most portions of English literature and Latin and Greek literatures teem with references to the ancient mythologies, so certain branches of Tamil



literature deal with the religious affairs of the people. No objection can be made to the study of such branches of Tamil literature, for literary purposes, any more than to the study of Latin and Greek works dealing with the "pagan" religions of old. But if the objection raised on the score of religion be deemed valid, there are treatises on non-contentious subjects by standard Tamil authors, to the study of which non-Hindus cannot take exception. One of the objects of the "Sangam" is to edit and publish more of such books.

From all what we have said above, it is clear that the Jaffna Sangam supplies a long felt want, and that it is not only non-sectarian but undenominational; and it is to be hoped that the Government will grant to the Sangam the recognition it has sought for at its hands.

**THE JAFFNA CATHOLIC GUARDIAN AND OURSELVES.**

Our Catholic contemporary qualifies our statement that "the missionaries of the North have been persistently opposing the introduction of a conscience-clause into the Grant-in-aid code." In writing about missionaries and missionary education in Jaffna, we had before our mind's eye the Protestant missionary bodies. For the most part, it is their operations that affect the Hindus, and it is they that cross the path of the Hindu. In speaking of "the missionaries of the North", we had in view only the majority of Jaffna school managers who are Protestants. It did not strike us at the time we wrote the article in question, that our words were wide enough to take in the Catholic Missionaries. We do not quarrel with our contemporary in his construction of our words, but we assure him that we did not mean to include the Catholic Missionaries. In the St. Patrick's College, which is a denominational institution, there are only a few Hindu students and no complaints about their treatment ever reached us. The circumstances attending the work of the College authorities being such, our attention was not drawn to it. We therefore willingly retract our words as far as they are said to imply that the Catholic Missionaries also have been opposing the introduction of a conscience-clause. At the same, it affords us great pleasure to have obtained the support of our contemporary in our condemnation of the opposition made by the Protestant bodies to the introduction of a conscience-clause. The words of our contemporary are:—

"Although the Government has not enforced such a clause, yet the plain palpable fact is that, as most Hindus and especially a Hindu of the Hindu ought to know such a clause is strictly enforced in all Catholic schools. The rule printed and posted up is "that Non-Catholic pupils are not allowed except at the express request of their parents to be present in the school-room during prayers and religious instruction."

By way of reparation, we give to the above paragraph from the "Guardian" as much publicity as we gave to the statement which stands qualified by it. But before concluding, we have to observe that our contemporary was very harsh towards us when he said that we committed ourselves "to the expression of an unmitigated falsehood." We think that a falsehood implies an intentional departure from the truth. But so far from our statement being false, it is substantially true even according to our contemporary's own shewing. We spoke of "missionaries of the North." Our words did not mean and cannot mean each and every missionary labouring in the Peninsula of Jaffna. The plain meaning of the words is that, generally speaking, the missionaries have been guilty of the opposition we have been complaining against. In other words, it has been the policy of the missionary bodies to oppose the introduction of a conscience-clause. The statement is perfectly true as regards the Wesleyan, American, and Church Missionaries. We ought not to have been charged, therefore, with having expressed "an unmitigated falsehood" for the simple reason that we did not exclude the Catholic Missionaries from the category. We were only concerned with "missionaries", and our statement has been proved to be true as regards the majority of missionaries. The worst which could have been said against us is, that our statement was not founded on fact, if it was meant to include the Catholic Missionaries. Our contem-

porary makes a mountain of a molehill and prefers against us such charges as "unmitigated falsehood", "crass ignorance", "gross misrepresentation", "gratuitous charge" &c. &c. We ask our contemporary in all earnestness to state publicly if we preferred any charge against the Catholic Missionaries or if we uttered a falsehood intentionally or otherwise against them. The omission to exclude the Catholic Missionaries from the category of the opponents of a conscience-clause amounts to neither a falsehood nor a charge. Our contemporary's language is not at all justified by the occasion. We certainly do not reciprocate the feeling which seems to underlie the use of his words. If the omission had been pointed out in less harsh language than our contemporary has thought fit to employ, we should certainly have rectified it just as we have done now. As to the concluding words of our contemporary's article, we never prided ourselves upon "the extent and accuracy of our local knowledge." But if he is kind enough to pay the compliment, we thankfully accept the same.

**LOCAL & GENERAL.**

**Weather**—As is usual in the month of March, the heat is very intense and oppressive. Rain has fallen in some parts of the District and there are prognostications of more rain. No rain has as yet fallen in the Jaffna division. The wind blows from the South-West now and then, but the steamers have not yet begun to call at the Port of Kangesanturai.

**Want of Postage Stamps**—There is a general complaint that postage stamps cannot be procured at the Receiving Office at Vannarponai.

**Land Acquisition**—The "Gazette" notifies the acquisition of lands for the Northern Railway from Kangesanturai as far as Chunnagam. The Government Agent will consider claims on the 2nd April at the Mallakam Bungalow.

**The Calcutta F. A. and B. A. Examinations**—These examinations are now being held at the Central College. Candidates have presented themselves from the Jaffna College, the Central College, and the Hindu College.

**The Law Examinations**—In giving the results of the Law Examinations, we omitted to point out that Mr. H. G. Tampoo, who passed the Intermediate Examination for Proctors, is a son of Mr. T. M. Tampoo, the popular and energetic Police Magistrate of Jaffna.

**Calcutta Entrance**—The Calcutta Entrance Examination was held this year in the Wesleyan Central College Hall. 86 candidates presented themselves from the different Colleges and schools of Jaffna, three of whom were girls. Eighteen candidates presented themselves from the Hindu College.

**Mr. J. Conroy C. C. S.**—This gentleman has arrived at Jaffna and assumed duties as a Cadet attached to the local Kachcheri. We extend a hearty welcome to him.

**Our Government Agent**—Mr. Ievers has gone on a lengthy tour to Poonakari, Elephant Pass, and the adjacent divisions. He is expected to return to Jaffna on the 27th Instant.

**Steamers**—The competition between the steamers of the Ceylon Steamship Company and S. S. *Heafae* belonging to Messrs. Jeevanji Noorbhai & Co, plying between Jaffna and Colombo is becoming keener and keener every day. The Ceylon Steamship Company have reduced their fares and freights in order to successfully compete with Messrs. Noorbhai and Co., who, we understand, are largely patronized by the Chetty community.

**The Kayts Police Court**—The Police Magistrate of Kayts holds his Court now in the Island of Delit. He will return to Kayts by April.

**The Jaffna Police Magistrate**—The Police Magistrate of Kayts being now absent at Delit, the Police Magistrate of Jaffna proceeded on the 15th Instant to Karativu to inquire into a case of voluntarily causing grievous hurt. It is, we think, known to our readers that the Police Court of Jaffna has concurrent jurisdiction with those of Kayts and Point Pedro.

**The Telegraph Department**—A large number of iron posts and coils of wire have been landed at Jaffna. They are being used in the Jaffna Mullaitivu line. The work of laying the posts has been carried out as far as Navatkuly.

**Mr. V. Muthalitamby**—We are pleased to record that Mr. Muthalitamby of Manipay has been appointed second officer in the Dockyard at Colombo.

**Obituary**—By an oversight we omitted to chronicle in our last issue the death of Mr. John Philips, a well-known and familiar figure at Jaffna. Mr. Philips was once connected with the Registrar-General's Department. Subsequently he was employed as a Clerk under Mr. Straevenbergh, the well-known Proctor and Notary. For some years before his death, Mr.

Philips set himself up as a Petition drawer and auctioneer.

**Two New B. A.'s**—Mr. S. Sivapathasundrampillai of Point Pedro and Mr. Levi Spencer of the Jaffna Central College, have passed the B. A. Examination of the Madras University. We congratulate them on their success.

**A New Dispensary**—We understand that a dispensary is to be opened at Pallavarayankadu on the Mannar-Jaffna road.

**The Colonial Store**—The Colonial Store will be hereafter known as the "Government Stores" and its presiding officer the "Controller-General of Government Stores." The new designation perhaps adds dignity to the office to which Mr. Vane has been appointed.

**THE TRINCOMALIE TENNIS CLUB.**

The abovenamed Club consisting of only Government Officers and having as its patron, Mr. C. M. Lushington, the popular and genial Asst. Govt. Agent, held its inauguration on Monday, the 5th Instant, at 5 P. M. At the request of the Club, Mr. and Mrs. Lushington, Miss Lushington and Mr. R. G. Saunders (the Police Magistrate), were good enough to attend the Tennis Court and perform the opening ceremony. After a game had been played, Mr. Lushington on behalf of Mrs. Lushington declared the Court open and firmly impressed on the minds of the members, who are mostly his subordinates, the necessity of indulging in active sports, and heartily congratulated them upon their undertaking, seeing that the Tamils are as a rule, averse to such sports. He wished them every success and hoped that they would turn experts if they could only play the game regularly. He further promised to request some of the European officers to give the Club a challenge six months hence. In reply, Mr. A. Chinnappa, the Vice President thanked the ladies and gentlemen for their kind presence, and the patron for the encouraging words that fell from his lips. Light refreshments were served, and the function of the evening terminated at 6-30, for the successful performance of which much credit is due to the President Dr. S. Hallock, the Secretary Mr. C. Muttucumar (Post Master), and the treasurer Mr. S. S. B. Kumarakulasinghe (the energetic Kachcheri Modhar, who has chiefly been instrumental in organising the club.) Among those present on the occasion, as members and visitors were also Messrs. C. Vallipurampillai (Secy: L. B.), W. Tampipillai and V. A. Chelliah (Asst. Post Masters), S. W. Coomaraswamy (3rd Clerk Kachcheri), K. Subramaniam (Shroff Kachcheri), V. R. Arulampalam (Native writer Kachcheri), A. Muttucumar (Record keeper Kachcheri), and L. Damodaram B. A., Head Master of the Hindu School. —Cor.

**SELECTIONS.**

**HINDUISM ANCIENT AND MODERN.**

Rai Bahadur Lala Baijnath's new book on comparative Hinduism, as taught in original sources and as illustrated in practical life, will be certainly welcome to the public as a treatise which records the result of a genuine desire for social and religious reform, chastened, if not moderated, by an industrious research into all the best literature in the Sanskrit language bearing on the subject. We believe Rai Bahadur Lala Baijnath was not unknown to this distant Province before he was secured as the President for the Lucknow Social Conference. But his beautiful address delivered as such President drew public attention to him more pointedly. Revival *versus* reform has been a controversy of some standing. But Lala Baijnath, as President of the Social Conference, dealt a blow to the controversy when he declared that no Hindu revival can have any other object in view than the removal of all barriers which impede the progress of the Hindus in the march of civilisation, an object which the social reformers also have in contemplation. His present book amplifies that argument, nay it points out its author as one of the out-and-out revivalists. Much useful as the book will be to the public, it will we think, be no less useful to the author himself as setting out his reformative creed more clearly and removing what prejudice his name might have gathered around it as the leader, at Lucknow, of those reformers who are generally known to be anti-revivalists. In fact the whole book is one whole argument in favour of revival, and a positive statement of the points in respect of which revival may be made. In his preface the author says that the only course open to us is to adapt ancient institutions to modern circumstances and not seek to remodel society according to the methods of present western culture. Desirous to see and shew how it could be done, the author has examined some of the chief social and religious institutions of the Hindus in the light of modern facts, and pointed out what portion of them may be safely kept and what improved. Taking first of all caste the author traces the history of that institution, and points out that its character has not been the same in all ages. From the Vedic periods downwards the divisions have been multiplying, and at present they have gone to such an extreme that as a saying goes "for nine Brahmins there would be ten kitchens." The author's quarrel however is not so much with the divisions themselves as with the deviations which men belonging to the different castes have made from the stand-



ard of duties laid down for their guidance in the old age. Reform, therefore, in the caste system is indispensable, and the author suggests that a small beginning may be made in that direction by a gradual fusion of the minor divisions. Mere differences caused by geographical limits or occupations may be first removed. Coming to individual life, the author then takes up the Ashramas or the different "estates" of Hindu man such as the Bramhacharya, Grihastha-shram &c., and the Sanskaras or religious ceremonies which qualify a man for the proper discharge of the legitimate duties of these Ashramas. Some of these Sanskaras, the author thinks, are not being at present performed in the same spirit in which they were prescribed. He would not abandon them as useless appendages or restrictions, but would like to put more reality, more enthusiasm and more religious earnestness in them. All this could be done by a more assiduous study of the Sanskrit language, which, the revivalism of the author goes so far as to hope, will be one of these days be a living language of the people of India. A proper observance of the religious laws had in olden times conducted as much to the worldly well-being of the people as to their spiritual well-being; and the author honestly believes that a return to those ancient ideals of well-regulated life would even in these modern times, be followed by similar results, and that such return is demanded is proved by the fact that for want of adherence to those rules, the contrast between ancient Hindu life and modern Hindu life has been very unfavourable to the latter. "Contrasted with the old how artificial and how devoid of faith and love has been our new mode of life in India. Old wants have not only increased but many new artificial ones have been created. In indulgence in artificial food and drink which are entirely unsuited to Indian constitutions and adoption of foreign manners and foreign dress are even more popular among the Hindus of to-day than a few years ago." In his opinion the first moves at reform ought to be made in this direction. The life of the student should be made strictly to conform to the observance of a vow of chastity, and service to the *Guru*. Marriage should be postponed till the youth is capable of taking care of the family. There ought to be less extravagance and shew in marriages. Habits of an easy-going life ought to be discouraged and hardness of body and spirit, so useful to a proper discharge of social duties, should be fostered. "For those who live upon their lawful earnings are devoted to their own sponsors, who are self-controlled and dear to their guests, there is emancipation even in the family." So said the great old Valmiki; and that may be even now taken as the ideal of a Hindu gentleman or *Grihastha*. As for the other *Ashramas*, the author thinks that the wisest and the best of modern India need no longer be monks of the cloister only but persons ready to fight the battle of life manfully combating evil and securing their own good by securing the good of their fellows. So far for social or semi-religious side of Hindu life. With regard to religion proper, Lala Baijanath thinks that the ideal of both ancient and mediæval India was Vedantic. But the most popular form of worship has at all times been hero-worship, qualified or unqualified. Fetish worship or superstition has never been the distinguishing feature of religious life in India. But it is necessary in the opinion of the author to give the warning to the Hindus of the present day that it is only by a return to purer forms of worship than at present, and recognition of the paramount importance of duty and a common ideal, that the progress towards the goal of all religion lies. The author himself is a keen hero-worshipper and he has devoted a dozen pages to a vigorous defence of Rama and Krishna, our Pauranic heroes, from the attacks which have proceeded from ignorance and misappreciation of their true character or the character of the real sentiments with which their enlightened devotees worship them. And so strong is the author's bias towards enlightened hero-worship that in his preface he says that he feels "almost sure of the reader's concurrence in the conviction that *without a person or persons to whom a nation could assimilate its life* (in practical worship) *it cannot be great*." Samajists and others of their persuasion who affect to be polluted by uttering the names of *Ram* or *Krishna* in their churches had better take note of what this President of the Social Conference has to say. It is our author's conviction that it was the religious character of the Hindus which made them a great nation, and if we want to keep up or regain that national greatness, the best course is to popularise *pure* Hinduism among the Hindus in their own language and preserving as many of the ancient religious institutions as possible. To the modern aspirant for wealth the power with his life of hurry and excitement, the old Hindu way of living may appear to be dreamy and impractical. But "in our present life," the author challenges much better? A life of ease and comfort resulting from the application of science to every-day life has diverted us from our true purpose; and not only is modern society not more perfect nor is it approaching nearer perfection than ancient society, but its institutions also provide much less for the harmonious development of man's powers and the satisfaction of all his wants than did the institutions founded by the ancient Rishis of India." It would be impossible to resist the force of these vigorous remarks and we are glad to find that among the ranks of the Presidents of the Social Conference one is found after all who can take such a broad view of the question of reform. —Lala Baijanath has done. —The Mahatma.

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E. Human  
Superintendent.

Technical College  
Colombo, 20th February 1900.

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### Registration of births.

Information of births occurring throughout the town of Jaffna, will be received daily from 7 to 10 A. M. and 3 to 5 P. M. by the Registrar of Births and Deaths, Jaffna town, only at his Office at Temple Villa in Nallur.

### Registration of deaths.

Information of deaths occurring in Vannarpounai East and West, and Karayoor including 'Pettah', will be received by the Deputy Registrar of deaths, Jaffna town, at his Office at 'Taliopot house' near the F. N. S. Hospital from 5 to 10 A. M. and after night fall, and at his station at 'Achchukudavalavu' in Vannarpounai West (near the Chetty Street Wesleyan

Mission English School) from 3-30 to 5, P. M., daily.

Information of deaths occurring in the town of Jaffna (except Vannarpounai and Karayoor) will be received by the Registrar or his Deputy, at all hours, at the office of the Registrar in Nallur, and at the station of the Registrar at the Jaffna Kachcheri, from 1 to 2 30 P. M. daily.

J. H. Leak  
For R. W. Ievers.  
Prov'l. Registrar.

Prov'l. Registrar's Office  
Jaffna, 12th March 1900

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